Advice of the Salaf to the Youth

مِنْ وَصَايَا السَّلَفِ لِلشَّبَابِ

Shaykh ʾAbdur-Razzāq b. ʾAbdul-Muḥsin al-ʾAbbād al-Badr

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By Shaykh ʿAbdur-Razzāq b. ʿAbdul-Muḥsin al-ʿAbbād al-Badr

Translated by ʿUmar Quinn

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Transliteration Table

Consonants

ء	'	د	d	ض	ḍ	ك	k
ب	b	ذ	dh	ط	ṭ	ل	l
ت	t	ر	r	ظ	ẓ	م	m
ث	th	ز	z	ع	‘	ن	n
ج	j	س	s	غ	gh	ه	h
ح	ḥ	ش	sh	ف	f	و	w
خ	kh	ص	ṣ	ق	q	ي	y

Vowels

Short	ـَ	a	ـِ	i	ـُ	u	
Long	ـَا	ā	ـِي	ī	ـُو	ū	
Diphthongs	ـَيْ	ay/ai			ـَوْ	aw	

Glyphs

ﷺ *Ṣallāllāhu ʻalayhi wa sallam* (May Allāh's praise & salutations be upon him)

ﷻ *ʻAzza wa-Jall* (The Mighty and Majestic)

ﷻ *Subḥānahu wa-taʻĀlā* (Glorious and Exalted is He)

ﷺ *Raḍiyallāhu ʻanhum* (May Allāh be pleased with them)

ﷺ *Raḥimahullāh* (May Allāh have mercy on him)

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Introduction

In the name of Allāh, the Most Gracious, Most Merciful

All praise is for Allāh, Lord of the worlds. I testify that nothing other than Allāh alone, without any partner, deserves worship; and I testify that Muḥammad is His worshipful slave and Messenger. May Allāh raise his mention and grant peace upon him, his family, and all of his Companions.

To proceed:

It is not something ambiguous that the phase of youth is a very important stage in a person's life. This is because it is the phase of strength, energy, easy activity, strong bodily limbs, and soundness of the senses, whereas when the human grows old, his senses and strengths weaken.

Islām has thus afforded special attention and tremendous care to this phase. The texts have come emphasizing the phenomenal status and importance of this life phase, and our Prophet ﷺ encouraged with hastening to take advantage of it while exercising caution

against wasting it.

It has come on the authority of Ibn 'Abbās that the Prophet ﷺ said to a man while admonishing him:

اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ، وَصِحَّتَكَ قَبْلَ سَقَمِكَ، وَغِنَاكَ قَبْلَ فَقْرِكَ، وَفَرَاغَكَ قَبْلَ شُغْلِكَ، وَحَيَاتَكَ قَبْلَ مَوْتِكَ.

"Take advantage of five before five: your youth before your infirmity (old age), your health before illness, your wealth before poverty, your free time before being busy, and your life before your death."[1]

Also, it has come on the authority of Ibn Mas'ūd that the Prophet ﷺ said:

لَا تَزُولُ قَدَمُ ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ عَزَّ وَجَلَّ، حَتَّى يَسْأَلَهُ عَنْ خَمْسٍ: عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ، وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ، وَفِيمَا أَنْفَقَهُ، وَمَا عَمِلَ فِيمَا عَلِمَ.

"The feet of the son of Ādam will not move on the Day of Judgment from being in the audience of his Lord until he is questioned about five matters: about his life and how he used it, his youth and how he spent it, his wealth and how he earned and spent it, and what he did regarding what he knew."[2]

---

[1] Collected by al-Ḥākim in *Al-Mustadrak* (7846), who graded it *ṣaḥīḥ*. Adh-Dhahabī concurred. Al-Albānī authenticated it in *Ṣaḥīḥ al-Jāmi'* (1077).

[2] Collected by at-Tirmidhī (2416) and graded *ṣaḥīḥ* by al-Albānī in *Aṣ-Ṣaḥīḥah* (946).

So the Prophet ﷺ informed us that the person will be questioned about his life on the Day of Judgment with two questions:

1) About his life in general, from its beginning until its end.

2) About the stage of youth specifically, despite the fact that, no doubt, the stage of youth is included when asking about his life. However, he will be questioned specifically about it on the Day of Judgment.

Accordingly, it is befitting for the youth to be aware of the importance of this phase and to be constantly mindful that his Lord will question him on the Day of Judgment about what he did during it—in addition to the question about his entire life, which is inclusive of the phase of youth—because it is the phase of strength, energy, easy activity, bodily strength, and completeness of the senses.

As such, the Prophet ﷺ encouraged the youth (as occurs in the previous *ḥadīth*) to take advantage of this phase in a tremendous way.

Also, he left this as a legacy for the people of knowledge and those who care for the nurturing, *da'wah*, and education of the youth. This is because the youth need care, kind treatment, gentleness, endearment, and that which will cause them to love goodness and its people, so that they are not captured by the people of falsehood and those who have mastered forbidden acts.

Accordingly, the Ṣaḥābah were adamant in actualizing these great meanings, as has come on the authority of Abū Sa'īd al-Khudrī. When he would see the youth, he would say:

أَوْصَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنْ نُوَسِّعَ لَكُمْ

فِي الْمَجْلِسِ، وَأَنْ نُفَهِّمَكُمُ الْحَدِيثَ، فَإِنَّكُمْ خُلُوفُنَا، وَأَهْلُ الْحَدِيثِ بَعْدَنَا.

"Allāh's Messenger advised us with the legacy of making room for you in the sittings and imparting to you understanding of the *ḥadīth*, for certainly, you are our successors[3] and the people of *ḥadīth* after us."

He used to direct himself towards the young person, telling him:

وَكَانَ يُقْبِلُ عَلَى الشَّابِّ، يَقُولُ لَهُ: يَا ابْنَ أَخِي، إِذَا شَكَكْتَ فِي شَيْءٍ، فَسَلْنِي حَتَّى تَسْتَيْقِنَ، فَإِنَّكَ إِنْ تَنْصَرِفْ عَلَى الْيَقِينِ، أَحَبُّ إِلَيَّ مِنْ أَنْ تَنْصَرِفَ عَلَى الشَّكِّ.

"O my nephew, if you ever have doubt about something, then ask me until you are certain. For certainly, you leaving upon certainty is more beloved to me than you leaving upon doubt."[4]

When 'Abdullāh bin Mas'ūd would see a young person seeking knowledge, he would say:

مَرْحَبًا بِكُمْ يَنَابِيعَ الْحِكْمَةِ، مَصَابِيحَ الظُّلْمَةِ، خُلْقَانَ الثِّيَابِ، جُدُدَ الْقُلُوبِ، حُلُسَ الْبُيُوتِ، رَيْحَانَ كُلِّ قَبِيلَةٍ.

[3] Meaning: "You will take our places in the future in teaching the people and inviting them to Allāh's religion."

[4] Collected by al-Bayhaqī in his book *Shu'ab al-Īmān* (1610).

> "Welcome to you, springs of wisdom, lanterns in the darkness, those who have worn-out clothing while being new in heart[5]; O you who are sequestered in the houses[6], who are a pleasant fragrance of every tribe!"[7]

The advice of the Salaf to the youth and their concern for this phase is very abundant. In this treatise, *Advice of the Salaf to the Youth*, I have selected a group of them along with a simple commentary on each advice.

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[5] **Translator's note:** Ibn Manẓūr says in *Lisān al-'Arab*:

وَالْجِدَّةُ: نَقِيضُ الْبِلَى يُقَالُ: شَيْءٌ جَدِيدٌ، وَالْجَمْعُ أَجِدَّةٌ وَجُدُدٌ وَجُدَدٌ.

"Al-jiddah (i.e., newness) is the exact opposite of *al-bilā* (that which is worn out), as it is said that something is *jadīd* (meaning new and unfaded). From its plural forms are *ajiddah*, *judud*, and *judad*."

As it comes in this narration, their clothes are worn out, yet they are "new in heart" (جُدَدَ القُلُوب). Likewise, there comes in the *ḥadīth* reported in *Al-Mustadrak* by al-Ḥākim from 'Abdullāh bin 'Amr [that the Prophet ﷺ said]:

إِنَّ الْإِيمَانَ لَيَخْلَقُ فِي جَوْفِ أَحَدِكُمْ كَمَا يَخْلَقُ الثَّوْبُ الْخَلِقُ، فَاسْأَلُوا اللَّهَ أَنْ يُجَدِّدَ الْإِيمَانَ فِي قُلُوبِكُمْ.

"Certainly, faith fades in the heart of one of you just as a garment fades; therefore, beseech Allāh to renew *īmān* in your hearts."

[6] **Translator's note:** Meaning, they seclude themselves from evil and involvement in *fitnah*, as comes authentically in the *ḥadīth*: "Seclude yourselves to your homes" (كُونُوا أَحْلَاسَ البُيُوت). Meaning, to disengage from *fitnah*. The *ḥils* [حلس, pl. أَحْلَاس (*aḥlās*)] is the fabric placed between the saddle and the back of a riding animal. It is a metaphor denoting the close proximity of one thing to another; as is found in the previous *ḥadīth* and the statement of Ibn Mas'ūd, *ḥulus al-buyūt* (حُلُس البيوت) are those who stay close to home to avoid evil and involvement in *fitnah*.

[7] Collected by Ibn 'Abdil-Barr in *Jāmi' Bayān al-'Ilm wa Faḍlihi* (256).

Reading the Qur'ân & Fasting

Advice from 'Amr bin 'Abdillāh as-Sabī'ī (d. 129 AH)

On the authority of Abul-Aḥwaṣ who said: "Abū Is'ḥāq (meaning 'Amr as-Sabī'ī)[1] said:

يَا مَعْشَرَ الشَّبَابِ، اغْتَنِمُوا، قَلَّمَا تَمُرُّ بِي لَيْلَةٌ إِلَّا وَأَقْرَأُ فِيهَا أَلْفَ آيَةٍ وَإِنِّي لَأَقْرَأُ الْبَقَرَةَ فِي رَكْعَةٍ، وَإِنِّي لَأَصُومُ أَشْهُرَ الْحُرُمِ وَثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَالِاثْنَيْنِ وَالْخَمِيسَ، ثُمَّ تَلَا: ﴿وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ﴾.

"'O young people, take advantage (meaning, of your youth). Rarely does a night pass me except that I recite a thousand verses during it. I recite al-Baqarah in a single *rak'ah*. Indeed, I fast the sacred months, as well as three days out of every month, and Mondays

[1] 'Amr bin 'Abdillāh bin 'Ubayd al-Ḥamidānī, Abū Is'ḥāq as-Sabī'ī, reliable narrator of many *aḥādīth*, from the scholars of Ḥamidān in the province of Khurasān. His narrations can be found in the six major books of *ḥadīth*. See *Taqrīb at-Tahdhīb* (p. 739).

and Thursdays.' Then he recited: 'And as for your Lord's blessing, then narrate it.'[2]"[3]

His saying, "I recite a thousand verses a night," is intended to be approximate, not exact. The meaning of it is that he completes the Qur'ān once per week. Completing the Qur'ān once a week was the practice of most of the Salaf.

It has come from 'Amr bin Maymūn that he would meet a man from his brothers and say, "Allāh blessed me to pray so much last night, and has provided so much good."[4]

Abū 'Abdillāh al-Ḥākim said in *Al-Mustadrak*, after reporting the previous two narrations, "May Allāh have mercy on 'Amr bin 'Ubayd as-Sabī'ī and 'Amr bin Maymūn al-Awdī, for certainly they have drawn attention to what will encourage the youth towards worship."

Also, the two narrations contain the matter of nurturing by way of example. The young person needs this situation so that he is encouraged and finds it easy to imitate. However, it is befitting for the teacher to be mindful of having a good intention and aim so that he does not fall into showing off, thus invalidating his deeds.

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[2] Sūrah aḍ-Ḍuḥā 93:11

[3] Collected by al-Ḥākim in *Al-Mustadrak* (3947).

[4] Collected by al-Ḥākim in *Al-Mustadrak* (3948).

Be Mindful About Whom You Take Knowledge From

Advice from Anas bin Sīrīn (d. 118 AH)

Also from the collection of advice of the Salaf for the youth is what came on the authority of Ḥammād bin Zayd, who said: "We entered upon Anas bin Sīrīn[1] while he was ill. So he said:

اتَّقُوا اللَّهَ يَا مَعْشَرَ الشَّبَابِ، انْظُرُوا مِمَّنْ تَأْخُذُونَ هَذِهِ الأَحَادِيثَ، فَإِنَّهَا مِنْ دِينِكُمْ.

"'Be fearfully mindful of Allāh, o young people! Look (carefully) at those from whom you take these

[1] Abū Mūsā, Anas bin Sīrīn, from the scholars of Baṣrah, from the middle Tābiʿīn. He was the *mawlā* (freed slave) of the Ṣaḥābī Anas bin Mālik, from whom he narrated *aḥādīth*. Likewise, he narrated from Jundub bin ʿAbdillāh, Ibn ʿAbbās, Shurayḥ al-Qāḍī, and many others. Many notable scholars narrated *aḥādīth* from him, such as Ayyūb as-Sakhtiyānī, Ḥammād bin Zayd, Ḥammād bin Salamah, and Yūnus bin ʿUbayd, to name a few. His narrations can be found in the six major books of *ḥadīth*.

aḥādīth, for certainly they are part of your religion.'"[2]

This is an extremely tremendous advice—namely, that the young person who is engaged in seeking knowledge and acquiring Prophetic narrations should acquire this at the hands of trustworthy, firmly-rooted people of knowledge, those who possess understanding and vision, who have seniority in knowledge. They are not to take knowledge from everyone, but are only to take knowledge from a person of Sunnah, whose foot is firmly planted in it.

It has come from Ibn Shawdhab that he said:

مِنْ نِعْمَةِ اللَّهِ عَلَى الشَّابِّ إِذَا تَنَسَّكَ أَنْ يُوَاخِيَ صَاحِبَ سُنَّةٍ يَحْمِلُهُ عَلَيْهَا.

"Certainly, from Allāh's blessing on the young person, once he devotes himself to worship, is that he establishes brotherhood with a person of Sunnah who will carry him upon it."

Also, it has come from 'Amr bin Qays al-Mulā'ī [that he said]:

إِذَا رَأَيْتَ الشَّابَّ أَوَّلَ مَا يَنْشَأُ مَعَ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ فَارْجُهُ، وَإِذَا رَأَيْتَهُ مَعَ أَهْلِ الْبِدَعِ فَايْئَسْ مِنْهُ، فَإِنَّ الشَّابَّ عَلَى أَوَّلِ نُشُوئِهِ.

"When you see a youth first raised with Ahlus-Sunnah wal-Jamā'ah, then hope for him, and if you see him accompanying the people of innovation, then despair, for certainly, the youth is upon his initial upbringing."

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[2] Collected by al-Khaṭīb in *Al-Jāmi' li-Akhlāq ar-Rāwī wa Ādāb as-Sāmi'* (139).

Also, 'Amr bin Qays reportedly said:

إِنَّ الشَّابَّ لَيَنْشَأُ، فَإِنْ آثَرَ أَنْ يُجَالِسَ أَهْلَ الْعِلْمِ كَادَ أَنْ يَسْلَمَ، وَإِنْ مَالَ إِلَى غَيْرِهِمْ كَادَ يَعْطَبُ.

"The youth grows up. So if you see him preferring to sit with the people of knowledge, he would nearly be saved already, while if you see him inclining to other than them, he would nearly be ruined already."[3] [4]

[3] The previous three narrations are collected by Ibn Baṭṭah in *Al-Ibānah al-Kubrā* (1/204, #42-44).

[4] Ibn Baṭṭah comments on these narrations with the following advice:

فَانْظُرُوا رَحِمَكُمُ اللَّهُ مَنْ تَصْحَبُونَ، وَإِلَى مَنْ تَجْلِسُونَ، وَاعْرِفُوا كُلَّ إِنْسَانٍ بِخِدْنِهِ، وَكُلَّ أَحَدٍ بِصَاحِبِهِ، أَعَاذَنَا اللَّهُ وَإِيَّاكُمْ مِنْ صُحْبَةِ الْمَفْتُونِينَ، وَلا جَعَلَنَا وَإِيَّاكُمْ مِنْ إِخْوَانِ الْعَابِثِينَ، وَلا مِنْ أَقْرَانِ الشَّيَاطِينِ، وَأَسْتَوْهِبُ اللَّهَ لِي وَلَكُمْ عِصْمَةً مِنَ الضَّلالِ، وَعَافِيَةً مِنْ قَبِيحِ الْفِعَالِ.

"So look, may Allāh have mercy upon you, at those whom you accompany, and those with whom you sit. Know every person by way of their companionship and every individual by way of their associate. May Allāh grant us and you refuge from those who are misled, being tried in their religion, and may He not make us from the brethren of those who are purposeless or the associates of devils. I beseech Allāh's protection from misguidance for myself and for you, and to be spared with well-being from reprehensible behavior."

Goodness is (Almost) Exclusively During Youth

Advice from Mālik bin Dīnār (d. 127 AH)

The third advice is what came on the authority of Mālik bin Dīnār[1] (d. 127 AH), who said:

إِنَّماَ الخَيْرُ في الشَّبَابِ.

Certainly, goodness is (almost) exclusively during youth.[2]

Mālik bin Dīnār drew attention to this great point concerning the importance of this stage of life, and that if the young person utilizes it well, he will attain a great deal of good. What he acquires in his youth will become a base, a support, and a firm foundation that will

[1] Mālik bin Dīnār as-Sāmī from the scholars of Baṣrah, the *zāhid*, graded to be truthful and known for excelling in devotion to worship, from the elder Tābi' at-Tābi'īn. His *aḥādīth* are reported in the four collections of *Sunan*. See *Taqrīb at-Tahdhīb* (p. 910).

[2] Collected by al-Khaṭīb in *Al-Jāmi' li-Akhlāq ar-Rāwī wa Ādāb as-Sāmi'* (673).

remain with him until his death, serving as a benefit for himself and his community, and a means of sincere advice for others. On the other hand, if he did not adequately do so, he would have wasted the goodness and blessing of this life stage for himself.

When the prowess of youth, having idle time, and having readily available money coincide for the young person, this can be a cause of his destruction, as was once said:

إن الشَّبَاب والفَرَاغَ والجَدَه

Certainly, youth, idle time, and wealth

مَفْسَدةٌ للمَرْءِ أَيُّ مَفْسَدَه

Ruin a man in a most terrible fashion.

Additionally, when a fourth matter is added to the prowess of youth, free time, and ample wealth—namely, an abundance of trials that are in close proximity to the young person with many doors of access—then this is from the greatest destroyers for the young person, who, because of that, goes on to commit terrible offenses against the phase of youth, resulting in him missing out on its goodness and blessing.

So Mālik bin Dīnār used to say, "Goodness is (almost) exclusively during youth," in order to draw attention to the great goodness and blessing of this life stage, so long as Allāh guides the young person and aids him in utilizing it in a manner that pleases Him.

Hasten to Get the Blessing of Knowledge

Advice from Sufyān ath-Thawrī (d. 161 AH)

From the collection of advice of the Salaf for the youth is what has come from Zayd bin Abiz-Zarqā', who said: "Sufyān (meaning ath-Thawrī)[1] exited while we were at his door. So he said:

يَا مَعْشَرَ الشَّبَابِ تَعَجَّلُوا بَرَكَةَ هَذَا الْعِلْمِ فَإِنَّكُمْ لا تَدْرُونَ لَعَلَّكُمْ لا تَبْلُغُونَ مَا تُؤَمِّلُونَ مِنْهُ، لِيُفِدْ بَعْضُكُمْ بَعْضًا.

"'O young people, rush to get the blessing of this knowledge, for certainly you do not know—perhaps you will not reach what you expect from it. You must, therefore, benefit each other.'"[2]

---

[1] Sufyān bin Sa'īd bin Masrūq ath-Thawrī, Abū 'Abdillāh, from the scholars of Kūfah, trustworthy Ḥāfiẓ, Imām, *Ḥujjah*; from the leaders of the senior Tābi' at-Tābi'īn. His narrations are found in the six major *ḥadīth* collections. See *Taqrīb* (p. 394).

[2] Collected by Abū Nu'aym in his book *Ḥilyah al-Awliyā'* (6/370).

His saying, "Rush to get the blessing of this knowledge," means: Take advantage of the opportunity of your youth and utilize it to acquire knowledge. This is because, when a human being grows old, he does not have the same energy, memory, ability, and recollection that he had during the phase of youthfulness. This is in addition to what later surrounds him of responsibilities, work, business, and worldly interests, whereas the young person does not have anything of the sort.

Additionally, the stage of youth ends quickly, as Imām Aḥmad said: "I have not compared youth to anything except like something I once carried in my sleeve and then dropped."[3]

His saying, "For certainly you do not know—perhaps you will not reach what you expect from it," means: The young person may expect to get a certain substantial amount of knowledge, to memorize a certain amount, and to read a certain amount, and he may expect other things, but he does not attain them. However, when he strives with himself, seeks Allāh's aid, and is diligent in taking advantage of his stage of youth, then certainly, by Allāh's permission, he will acquire tremendous good. Allāh has said:

﴿ وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴾

As for those who strive hard in Us (Our cause), We will surely guide them to Our Paths (i.e., Allah's religion—Islamic monotheism). And verily, Allah is with the *muḥsinūn* (good doers).

[Sūrah al-'Ankabūt 29:69]

His saying, "You are, therefore, to benefit each other," contains

[3] Al-Ḥāfiẓ adh-Dhahabī mentioned this in *Siyār A'lām an-Nubalā'* (11/305).

an encouragement for the youth to utilize their meetings with each other to benefit each other and to review knowledge between themselves.

Give Precedence to Pursuing the Hereafter

Advice from al-Ḥasan al-Baṣrī (d. 110 AH)

Also from the advice of the Salaf for the youth is what has been reported from al-Ḥasan al-Baṣrī,[1] that he used to frequently say:

يَا مَعْشَرَ الشَّبَابِ، عَلَيْكُمْ بِالآخِرَةِ فَاطْلُبُوهَا، فَكَثِيرًا رَأَيْنَا مَنْ طَلَبَ الآخِرَةَ فَأَدْرَكَهَا مَعَ الدُّنْيَا، وَمَا رَأَيْنَا أَحَدًا طَلَبَ الدُّنْيَا فَأَدْرَكَ الآخِرَةَ مَعَ الدُّنْيَا.

"O young people, it is upon you to pursue the Hereafter. We have often seen those who pursued the Hereafter and reached it while still attaining the *dunyā*. However, we have never seen someone pursue the *dunyā* and still get the Hereafter along-

[1] Al-Ḥasan bin Abil-Ḥasan, from the freed slaves of the Anṣār, from the scholars of Baṣrah; he was graded as trustworthy, well-known, *faqīh*. He was the head of the generation of the intermediate Tābi'īn. His narrations are found in the six major *ḥadīth* collections. See *Taqrīb at-Tahdhīb* (p. 236).

side the *dunyā*."[2]

This is an extremely tremendous matter that Imām al-Ḥasan al-Baṣrī alerted the young person to—namely, that he is to make the Hereafter his ambition, tend to attaining it, and busy his time with that which will bring him closer to his Lord. So long as he does that, then certainly Allāh will graciously bless him with his fair share and portion of the world.

It is not to be understood from what has preceded that a person is to leave off getting what establishes his worldly life, sustenance, residence, and clothing, thus remaining dependent on others. Rather, it does not harm the Muslim to work and toil, and to acquire wealth, even if the wealth in his possession becomes great. However, what would harm him is making the world his main ambition, pursuit, and purpose, and the extent of his knowledge, as it has come from the Prophet ﷺ that he would say in supplication:

وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا.

"Do not make the world our greatest ambition nor the extent of our knowledge."[3]

Likewise, he said:

إِنَّكَ إِنْ تَتْرُكْ وَرَثَتَكَ أَغْنِيَاءَ، خَيْرٌ مِنْ أَنْ تَتْرُكَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ.

"Certainly, that you leave your inheritors self-sufficient is better than leaving them dependent, begging

[2] Collected by al-Bayhaqī in *Kitāb az-Zuhd* (12).

[3] Collected by at-Tirmidhī in *Al-Jāmi'*, in the chapter entitled "Ad-Da'wāt" (3502), graded to be *ḥasan* by al-Albānī in the checking of the book *Al-Kalim aṭ-Ṭayyib* (226).

from the people."[4]

So whoever makes the Hereafter their main ambition, Allāh will gather their affairs in order and the world will come to them, being forced to do so; whereas whoever makes the world their main ambition, Allāh will place poverty between their eyes, and nothing will come to them of this world except what Allāh had written for them.

[4] Collected by al-Bukhārī in his *Ṣaḥīḥ* (1295), and by Muslim in his *Ṣaḥīḥ* (1628).

Remember that Many People Die While Still Young

Advice of 'Awn bin 'Abdillāh (d. before 120 AH)

Also from the advice of the Salaf for the youth is what has come on the authority of 'Uqbah bin Abī Ḥakīm who said: "We were sitting with 'Awn bin 'Abdillāh[1], who then said to us while stroking his beard:

مَعْشَرَ الشَّبَابِ، قَدْ رَأَيْنَا الشَّبَابَ يَمُوتُونَ فَمَا يُنْتَظَرُ بِالْحَصَادِ إِذَا بَلَغَ الْمِنْجَلُ.

"'Young people, we have seen the youth dying. Harvesting is not delayed once the *minjal*[2] arrives.'"[3]

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[1] 'Awn bin 'Abdillāh bin 'Utbah bin Mas'ūd al-Hudhalī, Abū 'Abdillāh, from the scholars of Kūfah, from the latter Tābi'īn. His narrations are found in the collection of Muslim as well as the four *Sunan* collections. See *Taqrīb at-Tahdhīb* (p. 758).

[2] The *minjal* is a hand tool used in the past to harvest crops.

[3] Collected by Ibn Abid-Dunyā in his book *Al-'Umur wash-Shayb* (42).

He intended that whoever reaches this age, then the time has arrived for his harvesting. Also, the demise of the one who has grown old has drawn near. He mentioned that to them to alert them to the fact that a person should not be deluded on account of seeing those whose lifespans have been extended. This is because many are fooled when they see those who have lived to an old age, believing that they will reach a similar age. This results in a person neglecting many matters, procrastinating and delaying. It is as it has been said:

يُعَمَّرُ وَاحِدٌ فَيَغُرُّ قَوْمًا

A single person lives long, tricking his people in doing so,

وَيَنْسَى مَنْ يَمُوتُ مِنَ الشباب

While those who die young are forgotten.[4]

It has also come from al-Ḥasan al-Baṣrī, with the exact same meaning, that one day he said to those sitting with him, who were a mixture of elders and youths:

يَا مَعْشَرَ الشُّيُوخِ: مَا يُنْتَظَرُ بِالزَّرْعِ إِذَا بَلَغَ؟ قَالُوا: الْحَصَادُ، قَالَ: يَا مَعْشَرَ الشَّبَابِ: إِنَّ الزَّرْعَ قَدْ تُدْرِكُهُ الْعَاهَةُ قَبْلَ أَنْ يَبْلُغَ.

"O assembly of elders, what is expected to be done with crops once they ripen?" They said, "The harvest." He said, "O young people, crops can be stricken with misfortune before they ripen."[5]

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[4] **Translator's note:** Abū Nu'aym reported in *Ḥilyah al-Awliyā'* (10836) that Sufyān ath-Thawrī frequently quoted this line of poetry after reaching old age.

[5] Collected by al-Bayhaqī in *Kitāb az-Zuhd* (500).

So it is befitting that the state of the Muslim should be as has come in the narration:

إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرْ الصَّبَاحَ وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرْ الْمَسَاءَ.

"When you reach the evening, then do not expect to reach morning, and when you reach the morning, do not expect to reach the evening."[6]

Ibn al-Jawzī said:

يَجِبُ عَلَى مَنْ لَا يَدْرِي مَتَى يَبْغَتُهُ المَوْتُ أَنْ يَكُونَ مُسْتَعِدًّا. وَلَا يَغْتَرَّ بِالشَّبَابِ وَالصِّحَّةِ، فَإِنَّ أَقَلَّ مَنْ يَمُوتُ الأَشْيَاخُ، وأَكْثَرُ مَنْ يَمُوتُ الشُّبَّانُ، ولِهَذَا يَنْدُرُ مَنْ يَكْبُر.

"It is mandatory for one who does not know when death will suddenly reach him to be prepared, and to not be deluded by youth and health. The greatest minority of those who die are elders, while most of those who die are youths. For this reason, those who live until old age are rare."[7]

What testifies to this fact is that when you look at families, you find that those of old age are few, and that most of those who die do so during the stage of youth or childhood.

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[6] Collected by al-Bukhārī (6416) on the authority of 'Abdullāh bin 'Umar as his statement.

[7] *Ṣayd al-Khāṭir* by Ibn al-Jawzī (p. 240).

Youth is the Best Time to Learn

Advice from Abū Ẓabyān (d. 90 AH)

Also from the advice of the Salaf for the youth is what has come from Qābūs bin Abī Ẓabyān[1], who said:

صلينا يوما خلف أبي ظبيان صلاة الأولى، ونحن شبابٌ كلُّنا من الحيِّ إلا المؤذِّنُ فإنَّهُ شيخٌ، فلما سلَّم الْتَفَتَ إِلَيْنَا ثُمَّ جعل يسأل الشباب من أنت؟ من أنت؟ فلما سألهم قال: إِنَّهُ لَمْ يُبْعَثْ نَبِيٌّ إِلَّا وَهُوَ شَابٌّ وَلَمْ يُؤْتَ العِلْمَ خيرٌ مِنْهُ وَهُوَ شَابٌّ.

"We prayed the first prayer (i.e., Fajr) behind Abū

[1] Qābūs bin Abī Ẓabyān al-Janbī, from the scholars of Kūfah during the generation of contemporaries of the latter Tābi'īn; not known to have narrated from any Ṣaḥābah. His narrations are found with al-Bukhārī in *Al-Adab al-Mufrad*, as well as the *Sunan* of Abū Dāwūd, at-Tirmidhī, and Ibn Mājah. See *Taqrīb* (p. 789).

> Ẓabyān[2]. All of us were young people from the neighborhood except for the *mu'adh'dhin*, who was undoubtedly an elder. Upon making the *taslīm*, he turned towards us and started (individually) asking the youths, 'Who are you? Who are you?' Upon asking them, he said (in such a way to induce, encourage, and stimulate them), 'A prophet was never sent except that he was a young person, and knowledge is not received at any time better than while a person is a youth.'"[3]

So he alerted them about taking advantage of the goodness and blessing of youth, that it is a tremendous opportunity for preparation and acquiring, and to utilize energy and strength.

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[2] Ḥuṣayn bin Jundub bin al-Ḥārith al-Janbī, Abū Ẓabyān, from the trustworthy scholars of Kūfah, from the eldest Tābi'īn. His narrations are found in the six major *ḥadīth* collections. See *Taqrīb at-Tahdhīb* (p. 253).

[3] Collected by Abū Khaythamah in *Kitāb al-'Ilm* (80).

The Importance of Having a Skilled Trade

Advice from Ayyūb as-Sakhtiyānī (d. 131 AH)

The eighth advice is what Imām Aḥmad reported in his book *Al-Wara'* on the authority of 'Abdul-Wahhāb ath-Thaqafī, who said: "Ayyūb[1] (meaning, as-Sakhtiyānī) came out to us one day and said:

يَا مَعْشَرَ الشَّبَابِ! احْتَرِفُوا، لا تَحْتَاجُونَ أَنْ تَأْتُوا أَبْوَابَ هَؤُلاءِ.

> "'Oh young people, work a skilled trade. You will not need to go to the doors of such-and-such people.'

"Then he mentioned those who are disliked (for one to seek help from)."[2]

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[1] Ayyūb bin Abī Tamīmah Kaysān as-Sakhtiyānī, Abū Bakr, from the scholars of Baṣrah, a latter Tābi'ī, from the senior-most scholars, known to excel in worship. His narrations are found in the six major *ḥadīth* collections. See *Taqrīb* (p. 158).

[2] Collected by Ibn Abid-Dunyā in *Kitāb al-Wara'* (94).

Meaning, the young person, alongside acquiring knowledge, is to have a skilled trade to earn wealth and sustenance to spend on himself, and upon his family and children later. He is not to be dependent on others, so that once he reaches old age he will not need to go to this person and that person seeking assistance and help. The most blessed, beneficial, and pure sustenance is that which a person's hands earned.

Don't Obstruct Those Praying in the *Masjid*

Advice from Thābit al-Bunānī (d. 120 AH)

From the general advice of the Salaf for the youth is what came on the authority of Ja'far, who said: "Thābit al-Bunānī[1] used to come out to us, and once we were sitting in the front of the *qiblah*, so he said:

يَا مَعْشَرَ الشَبَابِ، حِلْتُمْ بَيْنِي وبَيْنَ رَبِّي أَنْ أَسْجُدَ لَهُ.

"'O young people, you have obstructed me from prostrating to my Lord.'

"The prayer was something that had become beloved to him."[2]

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[1] Thābit bin Aslam al-Bunānī, Abū Muḥammad, from the scholars of Baṣrah, a latter Tābi'ī. His narrations are found in the six major *ḥadīth* collections. See *Taqrīb at-Tahdhīb* (p. 185).

[2] Reported by Abū Nu'aym in *Ḥilyah al-Awliyā'* (2/322).

He was alluding to the fact that some youths who meet and gather in the *masjid* use the opportunity of meeting with some of their friends in the *masjid* to have side conversations. Nearby, there may be someone who came to the *masjid* to worship Allāh and to find peace and humility in their prayer. So they interfere with him and his prayer. They did not busy themselves in the *masjid* with worship and remembering Allāh, nor did they leave those who came to the *masjid* to worship Allāh able to busy themselves with worship and turning to Him.

Accordingly, preserving the sanctity of the *masjid* as well as the sanctity and status of the people of the *masjid* is from that which the young person should be mindful of, so that they do not distract them with matters unrelated to worship, tranquility, and humility in prayer.

This is enough, let alone what has materialized in this time of communication devices being carried by the youth in his pocket. He may distract people during prayer with his phone's ringtone, answering the phone, or something of the sort, disturbing people while they pray and causing a lack of comfort and tranquility.

Properly Greet with the *Salâm*

Advice from Maymūn bin Mihrān (d. 117 AH)

From the collection of advice of the Salaf for the youth is what has come from Muḥammad bin Sūqah, who said:

لَقِيَنِي مَيْمُونُ بْنُ مِهْرَانَ فَقُلْتُ: حَيَّاكَ اللَّهُ، فَقَالَ: هَذِهِ تَحِيَّةُ الشَّبَابِ، قُلْ بِالسَّلَامِ.

"Maymūn bin Mihrān[1] encountered me, so I said, '*ḤayyākAllāh* (i.e., may Allāh greet you).' So he said, 'This is the greeting of the youth; say it with the *salām*.'"[2]

Also, there is found in the *ḥadīth* from the Prophet ﷺ:

[1] Maymūn bin Mihrān al-Jazarī, originally from Kūfah, took residence in Raqqah while serving as the governor of 'Umar bin 'Abdil-'Azīz over the *jazīrah* of the Levant. Trustworthy scholar from the latter Tābi'īn. His narrations are found in al-Bukhārī's *Al-Adab al-Mufrad* and the four collections of *Sunan*. See *Taqrīb* (p. 990).

[2] Collected by Abū Nu'aym in *Al-Ḥilyah* (4/86).

مَنْ بَدَأَ بِالكَلَام قَبْل السَّلَامِ فَلَا تُجِيبُوه.

"Whoever begins speaking without first greeting with the *salām*, then do not respond to him."[3]

His saying, "This is the greeting of the youth," means that some youths personally might enjoy giving a particular greeting, thinking that it is nicest when meeting his brothers or associates. So, as a result, he leaves off the *salām* and abandons it, instead initiating some other greetings as he desires and is inclined towards. He may even limit himself to that while abandoning the *salām*, or he might give the greeting of *salām* afterwards.

[3] Collected by Ibn as-Sunnī in *ʿAmal al-Yawm wal-Laylah* (214). Refer to *Aṣ-Ṣaḥīḥah* of al-Albānī, *ḥadīth* #816.

Important Advice to Both the Youth & Elders

Advice from Maymūn bin Mihrān (d. 117 AH)

Also from the general advice of the Salaf for the youth is what is reported from Abul-Malīḥ, who said: "Maymūn bin Mihrān said to us, while we were around him:

يَا مَعْشَرَ الشَّبَابِ اجْعَلُوا نَشَاطَكُمْ وَشَبَابَكُمْ فِي طَاعَةِ اللَّهِ، يَا مَعْشَرَ الشُّيُوخِ حَتَّى مَتَى؟!

"'O young people, use your energy and youth in obedience of Allāh. O assembly of elders, up until when?'"[1]

He advised them to take advantage of the strength and energy of youthfulness in obedience to Allāh and that which brings one close to Him.

[1] Collected by Abū Nu'aym in *Al-Ḥilyah* (4/87).

Then he said, "O assembly of elders, up until when?" Meaning: How long will you wait, not utilizing your lives in obedience to Allāh?

The Importance of Prayer

Advice from Sufyān ath-Thawrī (d. 161 AH)

It has come from al-Firyābī that he said:

كَانَ سُفْيَانُ الثَّوْرِيُّ يُصَلِّي ثُمَّ يَلْتَفِتُ إِلَى الشَّبَابِ فَيَقُولُ: إِذَا لَمْ تُصَلُّوا الْيَوْمَ، فَمَتَى؟

"Sufyān ath-Thawrī used to pray and then turn towards the youth, saying, 'If you do not pray today, then when will you?'"[1]

Sufyān ath-Thawrī advised the youth with a tremendous advice, which is to utilize their lives to obey Allāh. If the young person does not utilize his phase of youth in prostrating for Allāh, then he may become weak and enter a phase of his life in which he would love to prostrate but will be unable to because of a weakening of his strength and sickness of his body. So he will not be able to prostrate.

[1] Collected by Abū Nu'aym in *Al-Ḥilyah* (7/59).

For this reason, he said, "If you do not pray today, then when will you?"

O Youth, Don't You Long for the *Ḥûr al-'În*?

Advice from al-Ḥasan al-Baṣrī (d. 110 AH)

The 13th advice is what has come from Rabī'ah bin Kulthūm, who said:

نَظَرَ إِلَيْنَا الْحَسَنُ وَنَحْنُ حَوْلَهُ شَبَابٌ، فَقَالَ: يَا مَعْشَرَ الشَّبَابِ، أَمَا تَشْتَاقُونَ إِلَى الْحُورِ الْعَينِ؟!

"Al-Ḥasan (al-Baṣrī) looked at us one day while we were young people around him and said: 'O young people, don't you long for the *ḥūr al-'īn* (wide-eyed maidens of Paradise)?'"[1]

This is a wonderful thing that Imām al-Ḥasan al-Baṣrī directed attention to, reminding the youth about the bliss of Paradise and what it contains of pleasures and joys, part of which is the beautiful

[1] Collected by Ibn Abid-Dunyā in his book *Ṣifah al-Jannah* (312).

wide-eyed maidens. This is in order to renew vitality and longing for Paradise and its bliss. Once this is established in the heart of the youth, it drives him, after Allāh's guidance, to striving in deeds for the Hereafter and endeavoring for it. Allāh, Exalted be He, says:

﴿ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴾

And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e., does righteous deeds of Allāh's obedience) while he is a believer (in the oneness of Allāh, Islamic monotheism), then such are the ones whose striving shall be appreciated, thanked and rewarded (by Allāh).

[Sūrah al-Isrā' 17:19]

A Warning Against Procrastination

Advice from al-Ḥasan al-Baṣrī (d. 110 AH)

The 14th advice is that which has come from al-Ḥasan al-Baṣrī, who said:

يَا مَعْشَرَ الشَّبَابِ، إِيَّاكُمْ وَالتَّسْوِيفَ سَوْفَ أَفْعَلُ، سَوْفَ أَفْعَلُ.

"O young people, I warn you of procrastination, (saying): 'Soon, I am going to do this, and soon I am going to do that.'"[1]

As for his saying, "I warn you against procrastination," then procrastination is a malady that has destroyed many of the youths, such as some of them saying, "Soon, I am going to repent. Soon, I am going to start safeguarding my prayer. Soon, I am going to be dutiful to my parents." Then they do not do that; they do not hasten or take advantage of the opportunity, but instead, they delay and procras-

[1] Collected by Ibn Abid-Dunyā in *Qiṣar al-Amal* (212).

tinate. When he contemplates repentance, being more protective of prayer, or other matters, this sickness comes into play and diverts him from good. He does not stop delaying and procrastinating until he misses out on the blessing of youth and making use of his time for good.

Some of them may delay repentance until they reach some specific age in life, only to be caught unprepared by death before reaching that age.

Youth is a Time for Diligent Work

Advice from Ḥafṣah bint Sīrīn (d. after 100 AH)

The 15th advice is what has come from Ḥafsah bint Sīrīn[1], who said:

يَا مَعْشَرَ الشَبَابِ خُذُوا مِنْ أَنْفُسَكُمْ وَأَنْتُمْ شَبَابِ فَإِنِّي مَا رَأَيْتُ العَمَلَ إِلَّا فِي الشَّبَابِ.

"O youth, take use of what you have while you are still young, for certainly, I have not seen any time except youth to truly be the time for action."[2]

Her saying, "I have not seen any time except youth to truly be the time for action," means that the phase of youth is the greatest stage from the stages of goodness, so long as the young person is guided to taking advantage of it, by Allāh's permission. On the other hand,

[1] Ḥafṣah bint Sīrīn Umm Hudhayl al-Anṣāriyyah. From the scholars of the middle Tābi'īn. Her narrations are found in all six major *ḥadīth* collections.

[2] Collected by al-Marwazī in *Mukhtaṣar Qiyām al-Layl* (p. 49).

if he is distracted from taking advantage of this phase and consumes the time of youth looking for pleasures, desires, and personal aims and fortune—especially forbidden matters (and Allāh's refuge is sought)—and reveling in such things, then he would have committed an offense against his youth and future.

مَآرِبُ كَانَتْ فِي الشَّبَابِ لِأَهْلِهَا

There were aims that people during youth found to be

عِذَابًا فَصَارَتْ فِي الْمَشِيبِ عَذَابَا

A sweet enjoyment, which in old age became a torment.

So the aims that were tantalizing during youth, deemed to be sweet by the person while engaging in them, he eventually realizes are his torment once he is older. That is because of what resulted from them of terrible outcomes.

Conclusion

Youth is an extremely magnificent stage in a man's life. It is befitting for him to use it well and to fully struggle with himself not to miss out on its goodness and blessing, seeking Allāh's aid and pursuing His support, help, and guidance. He is also to remind himself that Allāh will ask him about this stage with a tremendous question on the Day he meets Him.

This is what has been easy to compile on this subject. I ask Allāh, al-Karīm, Lord of the magnificent Throne, by His most beautiful names and most lofty attributes to guide us to that which He loves and is pleased with of correct statements and righteous actions; that He rectifies the entirety of our affair; that He does not entrust us to our own selves for even the blinking of an eye; and that He guides us to a straight path.

May Allāh raise the rank and mention of, and grant peace to, our Prophet Muḥammad, his family, and all of his Companions.

Glossary

A

***āyah*:** (pl. *āyāt*) "sign," a verse of the Qur'ān.

***āḥād*:** a narration which has not reached the level of *mutawātir*.

***aḥādīth*:** see *ḥadīth*.

***'alayhis-salām*:** "may Allāh protect and preserve him." It is said after the name of a prophet of Allāh or after the name of an angel.

Anṣār: "Helpers"; the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

***'Arsh*:** Throne of Allāh.

'Aṣr: the afternoon prayer.

***awliyā'*:** see *walī*.

B

***bid'ah*:** heresy (any innovatory practice).

Burāq: an animal bigger than a donkey and smaller than a horse, on which the Prophet ﷺ went for the Mi'rāj.

D

***dā'ī*:** one engaged in *da'wah*; caller.

***ḍa'īf*:** "weak," unauthentic narration.

***da'wah*:** invitation, call to Allāh ﷻ.

***dīn*:** a completed way of life prescribed by Allāh.

***dhikr*:** (pl. *adhkār*) remembrance of Allāh with the heart, sayings of the tongue, and actions of our limbs.

F

***fāḥish*:** one who uses foul language.

***farḍ kifāyah*:** collective obligation—if fulfilled by a part of the community, then the rest are not obligated.

***fatwā*:** (pl. *fatāwā*) religious verdicts.

***faqīh*:** a scholar who can give religious verdicts.

***fiqh*:** Islamic jurisprudence, understanding.

***fitnah*:** (pl. *fitan*) trials, persecution, conflicts, and strife.

***fiṭrah*:** the natural disposition that one is born upon.

G

***ghulū*:** going to an extreme.

***ghusl*:** a ceremonial bath necessary for the one who is in a state of *janābah*.

H

***ḥadīth*:** (pl. *aḥādīth*) the saying, actions, and approvals narrated from the Prophet ﷺ.

***ḥalāl*:** lawful.

***ḥanīf*:** pure Islamic monotheism (worshiping Allāh alone and nothing else).

***ḥarām*:** unlawful and forbidden.

***ḥasan*:** fine, good; a term used for an authentic *ḥadīth*, which does not reach the level of *ṣaḥīḥ*.

***harj*:** killing.

al-Ḥarūriyyah: an especially unorthodox religious sect that branched off from the Khawārij.

***hijrah*:** migration from the land of *shirk* to the land of Islām.

***ḥukm*:** a judgment of legal decision (especially of Allāh).

I

***'ibādah*:** worship; worship of Allāh.

***iḥsān*:** worshiping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

***ijmā'*:** consensus; a unified opinion of scholars regarding a certain issue.

***ijtihād*:** exertion of effort; the process of arriving at a reasoned decision by a scholar on an issue.

***imām*:** leader; leader in prayer, knowledge in *fiqh*, leader of a state.

***īmān*:** faith; to affirm all that was revealed to the Prophet ﷺ.

***isnād*:** the chain of narrators linking the collector of the saying to the person quoted.

Istikhārah: a prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

***Istiwā'*:** ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

J

***janābah*:** state of a person after having sexual intercourse or sexual discharge.

***janāzah*:** (pl. *janā'iz*) funeral.

***jihād*:** striving, struggling; fighting to make the Word of Allāh

supreme.

Jumu'ah: Friday.

***jinn*:** invisible creation, created by Allāh from smokeless fire.

***junub*:** a person who is in the state of *janābah*.

K

Ka'bah: a square stone building in al-Masjid al-Ḥarām (the Great Mosque in Makkah which Muslims go to for pilgrimage and to which all Muslims direct their face in prayer).

***al-kabā'ir*:** the major sins.

Khārijī: (pl. Khawārij) those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

***khalīfah*:** (pl. *khulafā'*) the head of the Islamic government to whom the oath of allegiance is given.

***khilāfah*:** an Islamic state.

***khuṭbah*:** (person: *khaṭīb*) religious talk (sermon).

***kufr*:** (person: *kāfir*) act of disbelief in the religion of Islām.

M

***madh'hab*:** position or opinion held by a scholar; school of Islamic jurisprudence.

***makrūh*:** not approved of; undesirable from the point of view of

religion, although not punishable.

***manhaj*:** way; method; methodology.

***marfū'*:** raised; a narration attributed to the Prophet ﷺ.

***masjid*:** mosque.

***mawbiqāt*:** great destructive sins.

***mudallis*:** one who practices *tadlīs*.

***muhājir*:** (pl. *muhājirūn, muhājirīn*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

***muḥaddith*:** scholar of the science of *ḥadīth*.

muftī: one who gives *fatāwā*.

***mujāhid*:** (pl. *mujāhidūn*) a Muslim warrior in *jihād*.

***mujtahid*:** one who is qualified to pass judgment using *ijtihād*.

***munkar*:** "rejected"; a narration which is inauthentic itself and contradicts authentic narrations.

***muqallid*:** one who practices *taqlīd*.

***mushrik*:** (pl. *mushrikūn*) polytheists, pagans, and disbelievers in the oneness of Allāh ﷻ and His Messenger ﷺ.

***mustaḥabb*:** recommended; an action that, if left, is not punishable, and if done, is rewardable.

***muttaqūn*:** those who are pious.

***mutawātir*:** a *ḥadīth* that is narrated by a very large number of narrators, such that it cannot be supported that they all agreed upon a lie.

***muwaḥḥid*:** (pl. *muwaḥḥidūn*) one who unifies all of his worship and directs it to Allāh alone.

***mawḍū'*:** fabricated; spurious; invented (narration).

***mawqūf*:** stopped; a narration from a Companion (not going back to the Prophet ﷺ).

***mawṣūl*:** "connected"; a continuous *isnād* (can be narrated back to the Prophet ﷺ).

N

***nāfilah*:** (pl. *nawāfil*) optional practice of worship.

***niyyah*:** intention from the heart.

***nusuk*:** a sacrifice.

Q

***qadar*:** Divine preordainment; that which Allāh has ordained for his creation.

***qiblah*:** the direction the Muslims face during prayer.

***qiyās*:** analogical deduction of Islamic laws. New laws are deduced from old laws based upon similarity between their causes.

***qunūt*:** "devotion"; a special supplication while standing in the

prayer.

Quraysh: one of the greatest tribes in Arabia in the Pre-Islamic Period of Ignorance. The Prophet ﷺ belonged to this tribe.

R

Rāfiḍī: the correct title for the extreme Shī'ah. Those who bear malice and grudges against the noble Companions ﷺ to the extent that they declare them to be apostates. They also hold that the Qur'ān which the Muslims have is neither complete nor preserved from corruption.

Ramaḍān: the ninth month of the Islamic calendar, in which Muslims observe fasting.

S

Ṣaḥābah: Muslims who met the Prophet ﷺ believing in him and who died believing in him.

***ṣaḥīḥ*:** authentic; the highest rank of classification of authentic *aḥādīth*.

Salaf/Salaf aṣ-Ṣāliḥīn: pious predecessors; the Muslims of the first three generations: the Companions, the successors, and their successors.

Salafī: one who ascribes himself to the Salaf and follows their way.

***sīrah*:** the life story of the Prophet ﷺ.

***sharī'ah*:** the divine code of law of Islām.

Shawwāl: the month after Ramaḍān.

Shayṭān: Satan.

Shīʿah: (see Rāfiḍī) a collective name for various sects claiming love for Ahlul-Bayt.

***shirk*:** associating partners with Allāh directly or indirectly; compromising any aspects of *tawḥīd*.

***sūrah*:** a chapter of the Qur'ān.

Sunnah: "example, practice"; the way of life of the Prophet ﷺ, consisting of his words, actions, and silent approvals. The Sunnah is contained in various *aḥādīth*.

T

Tābiʿī: (pl. Tābiʿīn) the generation that came after the Companions of the Prophet ﷺ.

***tafsīr*:** explanation of the Qur'ān.

***ṭāghūt*:** anything worshiped other than the real God (Allāh) (i.e., false deities).

Tahajjud: voluntary, recommended prayer between the compulsory prayers of 'Ishā' and Fajr.

***takhrīj*:** to reference a *ḥadīth* to its sources and analyze its *isnād*.

***taqlīd*:** blind following; to follow someone's opinion (*madh'hab*) without evidence.

***taqwā*:** acting in obedience to Allāh, hoping for His mercy upon

light from Him; and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

***tarjamah*:** notes about a reporter of *ḥadīth*.

***ṭawāf*:** the circumambulation of the Ka'bah.

***tawḥīd*:** Islamic monotheism; the oneness of Allāh; believing and acting upon His Lordship, His rights of worship, and names and attributes.

U

Uḥud: A well-known mountain in al-Madīnah. One of the greatest battles in Islamic history came at its foot. This is called Ghazwah Uḥud.

***'ulamā'*:** (singular: *'ālim*) scholars.

Umm: "mother of," used as an identification.

***ummah*:** "nation"; the Muslims as a whole.

'Umrah: a visit to Makkah during which one performs the *ṭawāf* around the Ka'bah and the *sa'ī* between aṣ-Ṣafā and al-Marwah. It is called "the lesser Ḥajj."

***uṣūl*:** the fundamentals.

W

***waḥī*:** the revelation or inspiration of Allāh to His prophets.

***waḥdatul-wujūd*:** the belief that everything in existence is, in fact,

Allāh. This deviant belief is held by many Ṣūfīs.

***wakīl*:** disposer of affairs.

Witr: "odd"; the last prayer of the night, which consists of an odd number of *raka'āt* (units).

***walīmah*:** the wedding feast.

***wasīlah*:** the means of approach or achieving closeness to Allāh by getting His favors.

***wuḍū'*:** an ablution (ritual washing) that is performed before prayer and other kinds of worship.

Y

***yaqīn*:** perfect absolute faith.

Yathrib: one of the names of al-Madīnah.

Z

***zakāh*:** charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

Zakātul-Fiṭr: an obligatory charity by the Muslims to be given to the poor before the prayer of 'Īd al-Fiṭr.

Zamzam: the sacred water inside the Ḥaram (the Grand Mosque) at Makkah.

***zanādiqah*:** atheists, heretics.

Our Call to the *Ummah*

[1]: We believe in Allāh and His names and attributes as they were mentioned in the Book of Allāh and in the Sunnah of the Messenger of Allāh ﷺ, without *taḥrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'ṭīl* (denial).

[2]: We love the Companions ﷺ of the Messenger of Allāh ﷺ, and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the religion, because they are the ones who conveyed it to us. And we love the family of the Prophet ﷺ with love that is permitted by the *sharī'ah*.

[3]: We love the people of *ḥadīth* and all of the Salaf of the *ummah* from Ahlus-Sunnah. Imām ash-Shāṭibī (d. 790 AH) ﷺ said, "The Salaf aṣ-Ṣāliḥ, the Companions, the Tābi'īn, and their successors knew the Qur'ān, its sciences, and its meanings the best."

[4]: We despise *'ilm al-kalām* (knowledge of theological rhetoric),

and we view it to be from amongst the greatest reasons for division in the *ummah*.

[5]: We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafsīr* (explanation of the Qur'ān), nor from the ancient stories, nor from the *sīrah* (biography) of the Prophet ﷺ, except that which has been confirmed from Allāh or from His Messenger ﷺ. We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our scholars, the jurists, and other than them. However, we do not accept a ruling except with an authentic proof.

[6]: We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the Qur'ān or the authentic and authoritative *aḥādīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *aḥādīth*.

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *shirk* with Allāh, the abandonment of prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the Qur'ān is the speech of Allāh; it is not created.

[9]: We hold that our obligation is to cooperate with the group that traverses the methodology of the Book and the Sunnah and what the Salaf of the *ummah* were upon, in terms of calling to Allāh ﷻ, being sincere in worshiping Him, and warning from *shirk*, innovations, and disobedience, and to advise all of the groups that oppose this. So cooperating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not cooperating with the wicked.

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

[11]: We hold that this multiplicity of present-day parties is a reason for the division of the Muslims and their weakness. Therefore, we set about "freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit."

[12]: We restrict our understanding of the Book of Allāh and the Sunnah of the Messenger of Allāh ﷺ to the understanding of the Salaf of the *ummah* from the scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim Salafiyyah, yet Salafiyyah is free from them, since they bring to the society what Allāh has prohibited. We believe in cultivating the young generation upon this Islām, purifying them from all that we have mentioned, giving to them a correct Islamic education from the start—without any influence from the disbelieving Western education.

[13]: We believe that politics is a part of the religion, and those who try to separate the religion from politics are only attempting to destroy the religion and to spread chaos.

[14]: We believe that there will be no honor or victory for the Muslims until they return to the Book of Allāh and the Sunnah of the Messenger of Allāh ﷺ.

[15]: We oppose those who divide the religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

[16]: We oppose those who put down the knowledge of the Sunnah and say that this is not the time for it. Likewise, we oppose those who put down acting upon the Sunnah of the Messenger of Allāh.

[17]: Our *da'wah* and our *'aqīdah* are more beloved to us than our own selves, our wealth, and our offspring. So we are not prepared to part with it for gold nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

[18]: We love the present-day scholars of the Sunnah and hope to benefit from them and regret the passing away of many of them. Imām Mālik ﷺ (d. 179 AH) said, "The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgment, so look whom you are taking it from."

[19]: We do not accept a *fatwā* except from the Book of Allāh and the Sunnah of the Messenger of Allāh ﷺ.

These are glimpses into our *'aqīdah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

It is not something ambiguous that the phase of youth is a very important stage in a person's life. This is because it is the phase of strength, energy, easy activity, strong bodily limbs, and soundness of the senses, whereas when the human grows old, his senses and strengths weaken.

Islām has thus afforded special attention and tremendous care to this phase. The texts have come emphasizing the phenomenal status and importance of this life phase, and our Prophet encouraged with hastening to take advantage of it while exercising caution against wasting it.

The advice of the *Salaf* for the youth and their concern for this phase is very abundant. In this treatise, *Advice of the Salaf to the Youth*, I have selected a group of them along with a simple commentary on each advice.

From the Author's Introduction

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